

The **WITNESS**

CHICAGO, ILL., JANUARY 16, 1936



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CLERGY NOTES

BENNETT, DANIEL A., ordained priest by Bishop Brown of Harrisburg Dec. 24, is vicar of Holy Trinity, Hollidaysburg, and of St. Peter's, Altoona, Pa.

BOWERS, JOHN E., ordained priest by Bishop Ingle of Colo., Dec. 21, is in charge at Gunnison.

DUNN, ROBERT H., Sanbornville, N. H., to be rector of Trinity, Claremont, N. H., effective Feb. 1.

FORESMAN, MAX W., ordained priest by Bishop Spencer of W. Missouri December 23rd, is rector of All Saints', Nevada, Mo.

GARLICK, BERNARD McK., formerly in charge of Holy Cross Church, Baltimore, is rector of St. Alban's, Centredale, R. I.

HAMBRET, ALBERT J., Jr., is rector of Grace Church, West Farms, New York City.

HAMMOND, BLAKE B., ordained priest by Bishop Davenport of Easton on Dec. 21, is rector of St. Stephen's, Cecilton, Md.

HANNUM, ELLWOOD, ordained priest by Bishop Davenport of Easton on Dec. 20th, is rector of Whitmarsh Parish, Trappe, Md.

HARBOUR, RICHARD L., ordained priest by Bishop Spencer of W. Missouri Dec. 23, is in charge of St. Peter's, Harrisonville, Mo. Address: Warrensburg, Mo.

HAYES, JAMES L., formerly in charge of St. Barnabas, Rumford, Me., is in charge of St. Mark's, Waterville, Me.

HAYWARD, ALBERT K., ordained priest by Bishop Brown of Harrisburg Dec. 24, is rector of St. Luke's, Mount Joy and vicar of St. Elizabeth's, Altoona, Pa.

HENGEN, WILLIAM C., former dean at Fairbault, Minn., is assisting at Gethsamene, Minneapolis.

HOLMES, ROBERT R., former rector of Grace Church, Chicago, has joined the staff of St. Mark's, Evanston, Ill.

JONES, EMMETT G., ordained priest by Bishop Johnson of Colo., Dec. 24, is in charge of St. George's, Englewood, Colo.

KELLOGG, PAUL A., curate at the Messiah, Glenn Falls, N. Y., is rector at Ticonderoga, N. Y.

LEMMING, FRANK C., rector of Christ Church, Bordentown, N. J., is rector of St. Peter's, Peekskill, N. Y.,

MORRILL, CLINTON L., ordained priest Dec. 18 by Bishop Davies, is in charge of St. Michael's, Worcester, Mass.

PARK, RICHARD A., ordained priest by Bishop Spencer of W. Missouri Dec. 23, is rector of Calvary, Sedalia, Mo.

PATTERSON, GEORGE S., ordained priest by Bishop White of Springfield Dec. 21, is rector of Trinity, Jacksonville, Ill.

PLANT, ROBERT W., senior priest of the diocese of Maine, has resigned as rector of St. Mary's, Falmouth Foreside, to retire after a ministry of 42 years in the diocese.

READ, ROBT. R., assistant at the Atonement, Westfield, Mass., is now the rector of St. John the Evangelist, Chico, Calif.

ROBERTSON, JOHN, of Washington, D. C., is rector of St. Peter's, Red Bluff, Calif., with oversight of St. Andrew's, Corning.

SCHILLING, CHAS. F., ordained priest by Bishop Mikell of Atlanta Dec. 15, is rector of the Church of the Saviour, Atlanta, Ga., and canon of the cathedral.

URBAN, JOSEPH T., ordained priest by Bishop Mathews of New Jersey Dec. 21, is in charge of St. John's, Little River, and St. James, Eatontown, N. J.

WEBB, WILLIAM R., ordained priest by Bishop Ward of Erie Dec. 22, is in charge at St. Clement's, Greenville, Pa.

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Editor
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Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
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REUNION WITH ROME

An Editorial by
BISHOP JOHNSON

MOST of us are agreed *that* the Church is, but widely differ as to *what* the Church is. Did our Lord found a Church in which St. Peter was the infallible head and in which the Bishops of Rome were His successors and in which external unity was to be assured by the union of all members of the Church with the Pope? Or did our Lord form a Church in which the apostolic body was the arch and Christ Himself the chief corner stone? Or is the Church a purely voluntary group of Christians, who by virtue of their personal faith in Christ are capable of creating a Church in which He is present? There is much in Holy Scripture and in Church history that makes plausible any of these conceptions. "Thou art Peter and upon this rock I will build my Church" seems to point one way. "No other foundation can any man lay than that which is laid" seems to point to a strict adherence to apostolic practice, whereas "whenever two or three are gathered together in My name, there am I in the midst of them" seems to point to a third conception. One cannot build anything definite on isolation texts of Holy Scripture, or perhaps it would be more reasonable to say that any plausible view which is put forth can find a text of Holy Scripture to justify it.

The Church Unity Octave Council sent forth an appeal which advocates union with Rome and in which the Petrine text, and the interpretation of that text by the Western Church, shall be the basis of our absorption. Of course people differ in their major premises. If one admits them there is no difficulty in accepting the conclusions arrived at by a faultless logic. The argument which the Church Unity Council advances is something like this: Church Unity is so desirable that we must accept the Roman claims in order to attain to that unity for which the Master prayed. Of course the basic assumption in this argument is that the bishop of Rome is the divinely appointed head of the Church to whom all Christians must be joined at any cost.

In order to accept this theory five propositions must be believed: first, that St. Peter was the infallible head of the twelve Apostles. Second, that the bishop of Rome by virtue of his office succeeded to that authority.

Third, that such succession passes, not by the usual process of laying on of hands, but by virtue of elevating one already consecrated to powers which are in abeyance between the death of one Pope and the election of another. Fourth, that no transgressions of the bishop of Rome can justify any departure from his rule. Fifth, that the college of cardinals is a divinely ordained commission to select a Pope to whom they give an authority which they themselves do so possess.

AGAINST these presuppositions we would submit: first, that there is no evidence in Holy Scripture that St. Peter ever attempted to exercise any papal control over the Apostolic Church. Second, there is no evidence to prove that St. Peter, if and when he may have been bishop of Rome, bestowed such succession of power. Third, there is a conspiracy of silence in the first three centuries as to any papal control of the Church. Also there was the refusal of the General Council at Chalcedon to give the bishop of Rome the primacy on the ground that Rome was the See of Peter, but granted him the primacy on the ground that Rome was the imperial city. Fourth, from the time that St. Paul withstood Peter to the face, and that Athanasius resisted Honorius for his Arian submission, to the time when the Eastern Church severed relations with the Roman Church (about 800 A. D.), the claims of the Pope never received the acceptance of the Universal Church, and so lack the catholicity necessary to so vital an assumption. Fifth, the college of cardinals, which was created in the eleventh century as a substitute for the more democratic electorate of the people of Rome, lacks any universal sanction. The recent action of the Pope in creating twenty Italian cardinals in order that they might constitute a majority of the college has in it not the note of catholicity but of national provincialism.

The assertion of the Church Unity Octave Council that Protestantism in the United States is bankrupt and therefore we must look to Rome for a solution of our differences is a curious piece of special pleading, for surely Protestantism is no more bankrupt in the United States than Rome is in Spain and Mexico. The fact that nearly all our schisms originated in the Church of Rome itself, and were sponsored by members of

the Church of Rome; and also the fact that the present revolt against the Church of Rome in Latin countries is the product of former members of that communion, makes it impossible to maintain that union with Rome on her present terms would ensure any more unity in the future than it has demonstrated in the past.

If some eminent ecclesiastics expect unity by a mechanical regimentation, other scholars regard the Petrine claims, and the injustices perpetrated in the name of papal control, as the source and not the healer of schisms. After all the claims that the separation from Rome originated in the Reformation is not accurate. The real protest against the claims of the Papacy occurred when the Greek Communion repudiated Rome in the 8th century, and refused at all times to accept any such interpretation of the powers of that See.

ONLY recently has there been a recognition of intercommunion between the Anglican and the Holy Orthodox Churches. Such a step toward ultimate unity would be nullified at once if we yielded to the claims of Rome, for the rejection of papal claims as such is inherent in the Eastern mind. As a matter of fact the one bright spot in any view of the European nations today is in England rather than in Italy; in reunion with the Orthodox Church rather than with the Italian hierarchy.

We must choose which witness of the faith is the more trustworthy, the system of the Greek Church adhering to conciliar action, or the claims of Rome, advanced in her own interests by Latin theologians. One looks in vain in the Greek fathers for any such interpretation of the Petrine text as is advanced by the Church Unity Council. I have respect for the personal sincerity of those who signed this document advocating a return to Rome, but I cannot follow their arguments. The reason why "negotiations for reunion with the Churches of Jerusalem, Alexandria and Antioch have been made without a protesting voice" is because the Church accepts the testimony of the Holy Orthodox Church as the basis for such reunion; and the reason why we oppose an attempt toward regimentation by the Roman Church is due to our conviction that such subjection would destroy the unity of the Church in America and add nothing to the perservation of catholic unity, because Rome is never so ineffective as when she has complete control of the religion of a nation. Moreover we cannot have reunion with Rome and maintain union with the Orthodox Churches of the East. If we unite with one group we must reject the other. We cannot go East and West at the same time.

It is true that human nature is different. Certain types admire regimentation in state and Church. Other types seek constitutional liberty, expressing itself in General Councils. It is not a choice between Rome and Protestantism, but rather between Rome and Greek interpretations of the Church's discipline; between a dictatorship in religion or the operation of the Holy Spirit through General Councils, freed from imperial control.

Talking It Over

By

WILLIAM B. SPOFFORD

AS I go through the Church papers for the year 1935 the thing that strikes me most forceably is the few things that happened of any great consequence. The answer, I presume, is that the real vital work of the Church is always done quietly and unannounced—the every day work that the parsons throughout the country do in ministering to their parishioners. However there are a few events that stand out; enough to make up a list of honor, as we have done in past years.

The movement which has stirred the Church the most undoubtedly is the Forward Movement, and for this we give a pat on the back to Bishop Henry Hobson who has labored hard and long on this job. And his two chief assistants in this work, Canon Gilbert Symons, who is chiefly responsible for the Forward Movement pamphlets, and the Rev. Arthur Sherman, who has had the task of handling the office details as well as a lot of speech-making, also come in for praise.

In the field of religious journalism first place goes to *The Churchman* for the tip-top job they have done on their moving picture suit. They were confronted with a situation that would have floored most Church papers, (a judgement against them for over \$10,000) but not so *The Churchman* and its editor, Guy Ship-ler. They just went to work the harder and in a surprisingly short time rallied the religious forces of the country behind them.

An outstanding hero of the last year, to my way of thinking, was the Rev. Bradford Young for the Christian way he handled the situation when his call to Trinity, San Francisco, was recalled. Thinking only of the welfare of the parish, the diocese and the Church, he graciously stepped aside and he did so without for one moment compromising. Hats should also come off for the three members of the vestry, including the senior and junior wardens, who, in supporting Mr. Young, declared that "Christian leadership in the modern world implies sincere and direct application of the principles of Jesus to current social and economic problems". That would be a courageous statement to make anywhere; it was especially courageous in California. As for the five men on the vestry who took their orders from the Chamber of Commerce the less said the better.

When it comes to books first place goes to the Rev. W. Russell Bowie for his *Story of the Bible* and his more recent book, *The Renewing Gospel*. Another top-notch book produced in 1935 was *The Fate of Man in the Modern World*, but since the author, Nicholas Berdyaev, is a Russian rather than an American we will give the banner to the Morehouse Publishing Company for producing it. I presume *A History of the American Episcopal Church* by William W. Manross, also published by Morehouse, is a literary event as far as the Church is concerned. I say "presume" because I have not yet read the book. But believing it to

be a book of permanent value I give the author and the publisher three stars for the job.

In the field of finance the best job of the year was done by the diocese of Chicago, under the leadership of Bishop Stewart. They set out for a million and got considerably less, but even so they did get far more than most people ever expected that they would.

Our most distinguished visitor of course was Archbishop Temple. He has made an impression wherever he has spoken. One might also mention Toyohiko Kagawa, the Japanese Christian Socialist, but since most of his appointments fall in 1936 we will reserve him for another year. Don't miss hearing him if you get a chance. The little man has something to say of importance.

To have a Bishop of the Church march in a parade, composed mostly of working people, as a protest against threatening war is something new in the way of ecclesiastical activities, and for this I reverently place a star in the already loaded crown of Bishop Robert L. Paddock. Likewise all honor to Bishop Parsons of California for his courage and wisdom in standing for law and order in his part of the country, and at a time when other men in positions of leadership were running to cover for fear.

When it comes to public pronouncements there were three during 1935 that deserve special praise: the Labor Sunday sermon preached by Bishop Gooden in the Cathedral in Los Angeles; the statement issued by Bishop McDowell of Alabama, at the time the Supreme Court threw out the NRA, calling upon people to set aside their selfish interests for the sake of the common good; and the statement on behalf of Angelo Herndon that went to the United States Supreme Court and was signed by a number of Church organizations and individuals, including the Church League for Industrial Democracy and the Rev. W. Russell Bowie.

The Church events that caused the greatest stir were Bishop Torok being made an assistant bishop of the diocese of Eau Claire; the partitioning of the district of Idaho at the meeting of the House of Bishops and the recent statement, signed by a handful of Episcopal clergymen, calling upon the Episcopal Church to submit to Rome. These events are still live issues since they happened fairly recently. All of them, in my judgment, have received newspaper attention out of proportion to their importance and doubtless will be entirely forgotten in another three months.

In National Council affairs nothing much seems to have happened during 1935, perhaps because the Forward Movement has so largely taken the headlines away from them. But they have held the line the best they could on the decreasing funds available. And this has meant courageous leadership at the Church Missions House, with special praise going to the Council's president, Bishop Cook, Treasurer Lewis B. Franklin and Dr. John W. Wood, said to be the hardest working man in the Church, though I have an idea Mr. Franklin runs him a close second for the honor.

So much for 1935—and may we all do our jobs with more singleness of purpose in the new year we have entered.

Second Thoughts

A place for the opinions of readers. Because of limited space we reserve the right to abstract communications and to reject those we consider unsuitable.

BISHOP PARSONS of California writes as follows: The bishops of the province of the Pacific come in for criticism because, having accepted the report of the commission on Evaluation at Atlantic City, they did not fall in with the plan which, wherever it came from, contemplated the entire rearrangement of the missionary districts of the northern section of that province. The province itself is faulted because in many parts of it there has been criticism of the House of Bishops who in their action at Houston entirely ignored the recommendations of the synod of the province and of the bishops.

I have no authority to speak for the bishops of the province but for myself, and perhaps for some of the others, I wish to say:

1. The recommendations of General Convention were in no sense a direction which must be obeyed. They were the expression of a general policy in which each suggestion would obviously have to be taken up on its merits by those concerned. I cannot imagine that any bishop or deputy who voted approval of the report supposed he was committing himself to every individual recommendation in it.

2. When the question of Idaho was raised the Presiding Bishop asked the bishops of the province of the Pacific to meet him in Portland last March. All the continental bishops were present save one. A whole day was spent in canvassing the possibilities with the help of maps and statistics and the expert knowledge of Bishop Barnwell. In the end the bishops concluded with only one dissenting, that no other plan was so satisfactory as the continuance of the Idaho District intact; and they so advised the Presiding Bishop.

3. The question came up again when the synod met in May. The matter was thoroughly discussed and the report of the special committee outlining the reasons for keeping Idaho intact was adopted, one of the reasons being that the convocation of the district desired it. The synod was of the opinion that in a matter of this kind it is quite contrary to the spirit of this Church to ignore the wishes of the people directly concerned. The synod, in accordance with the canon of General Convention also made a nomination for the vacant bishopric.

4. It is not unreasonable that the people of this province should feel that their actions should have received more than a cursory allusion in the report of the committee on domestic missions of the House of Bishops. They do not quite understand why the president of the province and the representative of the province on the National Council should not have been consulted. They recognize the authority of the bishops

in the matter. They cannot blame the National Council for what the Bishops did; but since it is well known that the administrative officers of the Council favored the action taken, it is an easy step to blame "281". I regret that, because I believe we have wisdom and devotion in the administration and we must back them in their great and difficult task.

5. The province also feels and rightly that when acting under General Convention canons it nominated for the vacancy, the nomination should have been at least considered. The question of a new bishop for what was left of Idaho after the Panhandle was assigned to Spokane was decided by a *viva voce* vote.

6. Personalities are involved in any case. The people of our missionary districts are entitled to consideration and bishops, even though their support may be derived from the General Church, cannot be treated like the employees of a corporation. They are pastors of Christ's flock. Their pastoral relationships, built up through many years, cannot rightly be ignored.

7. Back of all this difficulty however I believe there is a fundamental difference as to what a missionary bishop is and the grounds on which a missionary bishop should be supported by the Church. I cannot argue it in this brief statement, but some of us believe that the question concerned is not whether a missionary district grows and becomes a diocese or whether from the administrative point of view one or another arrangement is best, but whether there are people to be served and clergy to whom courage and strength should be brought. The conception of a bishop's office suggested by the esteemed editor of this paper is fantastic but it is only the logical conclusion of the kind of motive which apparently is in favor at the Church Missions House and guided the House of Bishops.

* * *

LINDLEY H. MILLER, Rector at San Mateo, California, writes as follows of the Idaho situation and the domestic field generally: This is no time of the year for a busy parson to "talk it over" with you at any length, but I cannot refrain from writing to say "amen" to your comments on the situation out here as you saw it on your recent trip. Six years in the Districts of Spokane and Eastern Oregon and ten years in California have given me some experience in varied fields of work and have resulted in some definite opinions. I cannot go into details but merely jot down a few thoughts.

1. "281" is undoubtedly responsible for the arrangement in Idaho—and should be. Our funds are entrusted to them and they are responsible for their most effective use. Our missionary districts lack above all an effective policy worked out in the field. "281" knows this but can do nothing about it as long as the House of Bishops arranges districts and elects men entirely apart from the policy-making body. The missionary bishops have accepted funds from "281" but, other than a general accounting, have never accepted

the right of "281" to direct their use in carrying out a policy of missionary work. Each bishop has done what was right in his own eyes, frequently disregarding the work of his predecessor, ignoring the experience of men long in the field. If there is a step toward a more active oversight on the part of "281", it is a step in the right direction. If "281" is to hold the confidence of our people that the funds we give are properly administered, it must have some say in the policy that directs their use.

2. The Eighth Province may be disturbed that the House of Bishops ignored their nomination for Idaho, but the rejection was inevitable. The House could not establish the precedent, which the Synod seemed to want to set, that the nominee should be a member of this province. While it would appear that this province ought to know best the sort of men for the western field, and that a man from this province ought to know best the work to be done, as a matter of fact California is as far from Idaho as Idaho is from the East not only physically but in point of view and in the work of the Church. I thoroughly believe we ought to select leaders from among those who know the field and the best policy, but the fact is that the Province, having no responsibility for the Missionary Districts, knows less about them and their needs than "281", which has constant contact with the bishops—and should have closer contact with the men in the field.

3. As for the division of Idaho—it is absurd in this huge area to have three bishops within two hundred miles of each other. The "panhandle" of northern Idaho was originally due to the error of the surveyors who followed the wrong range of mountains between Idaho and Montana and I see no reason why their mistake should be perpetuated to eternity by the Church. The action of the Synod shows how purely "theoretical" their attitude is, and how little they know the situation as to railroads and trade areas, which are more important in deciding where people look for leadership than are state lines.

4. Your comments on the salaries of the clergy are much to the point and I hope they reach the conscience of some of our bishops, who ought to "go to the mat" with vestries on this subject. That is their job as "pastores pariorum", (not building cathedrals).

To sum up, what we need is a national policy, worked out in the field, carried out in the field by men chosen because they know and are in sympathy with the policy—chosen or nominated by those who administer the trust funds and should, out of wisdom and the correlated experiences of many in the field, make the policy and see that it is carried out consistently, however much men and bishops may come and go. Then we should see something constructive accomplished in a few years. That, as I see it, is the job of "281". If "281" did that I for one would more gladly and with greater confidence support its work.



ST. MARK'S, SAN ANTONIO

By

MERRILL BISHOP

AS HE leaves the busiest street in the city and turns north at Navarro Street, the visitor who comes to San Antonio in 1936 to participate in the celebration of the one hundred years of Texas independence, will be interested to find nestling among the tall buildings a quaint old church, with its modern educational building and parish house adjoining. He may hear the mellow tones of an old bell as he comes into the vicinity of the church. This bell was once a cannon used in the war with Mexico, which won Texas independence. Thus intimately does the visitor find a church and a city linked in historic tradition. This is St. Mark's of San Antonio.

Long ago when Conquistadores wandered beside the banks of the San Antonio River and Indians tilled the soil for themselves as well as for the Spaniards, this land on which the old church now stands was communal land belonging to the Mission, which today is revered as the Alamo. Years afterward the perseverance of the earlier settlers was found again in this hallowed soil. Fifteen years after the founding of Texas, the first Episcopal mission was established in San Antonio. After a year or two it failed. In spite of discouragement, the mission was revived in 1853. Again struggle, sacrifice and failure in 1855. In 1856 there arrived in San Antonio a consecrated churchman from Virginia, Lt. Col. Robert E. Lee. The church register reveals that he immediately affiliated himself with the mission and lent encouragement to the handful of struggling churchmen. In 1858, under the Rev. Lucius Jones, another attempt was made to establish a per-

manent parish. It remained for the beloved Walter R. Richardson, who came to the city in 1868, to place the church on a firm footing. In 1875 the present church structure of St. Mark's, after many years of sacrifice and struggle, was completed.

The spirit of the old soil has persisted throughout the years. The history of St. Mark's is signally marked with great achievements. Into the nave of the church this spirit of devotion has swept with such force that often it has seemed miraculous the things that have been accomplished. Just recently within the era of the depression when all business seemed watchfully waiting, when almost all beneficent institutions had seemed to congeal, the present rector of St. Mark's, the Rev. Arthur R. McKinstry, called upon the congregation to settle a debt of some sixty thousand dollars, in memory of the pioneers who had fought to maintain this church. It was the sixtieth anniversary of the laying of the corner stone of Eastertide, 1875. On Easter Day, 1935, it was announced that pledges and gifts of the present congregation and friends of the families of pioneers, had raised the sixty thousand dollars. This is an example of the tenacity and loyalty of spirit that pervades this parish of 2333 baptized members and 1960 communicants. The glow of this spirit that has survived and is still burning, could not have been kept alive except through the burning fire of spiritual leadership. The leadership of St. Mark's has been exceptional, for from its pulpit have come many bishops of the Episcopal Church, as well as the prominent rectors and laymen who have been nourished at its sacra-

mental table. St. Mark's has been blessed with those who have led the parish. Certainly the spiritual tradition of the parish dates back to the stalwart Dean Richardson. His untiring efforts to maintain the church, his call to arms to up-hold the parish, his peace and calm in hours of grief and sorrow, all these characteristics in the early years of the church formed and molded the character that lives today. Under the executive guidance of the Rev. Philip Cook, now the Bishop of Delaware and president of the National Council, the church prospered and the beginnings of a real Church School were made and inaugurated. During the war, under the Rev. W. Bertrand Stevens, now the Bishop of Los Angeles, the liaison between army and church was carefully and spiritually maintained; and later under the leadership of the Rev. S. Arthur Huston, now the Bishop of Olympia, the church started on its way toward a useful down town parish. Under the rectorship of the Rev. Rolfe P. Crum, a splendid parish house and educational building were erected.

ST. MARK'S, with this inheritance, has made itself felt in many community activities. Through its guilds and social service department it has maintained many civic aids, such as soup kitchens and special nurses and hospitalization. Through the years of financial distress and worry, St. Mark's kept the spiritual fire, with which the parish was blessed, burning with actual civic leadership. Just recently, through the leadership of the present rector, St. Mark's has had a great influence in the establishing of a non-political health board to investigate and adjust the health conditions of the city. The Chamber of Commerce, when looking around for strong and able leadership, called upon the present rector to shape and set up this health program. The Church School, which now numbers eight hundred and which is a strong factor in the community, has had for several years the help and guidance of a public school official as educational adviser and the devoted services of lay people who gained their inspiration under Bishop Cook. Among these are many expert public school teachers. New courses have been created in many of the grades. These courses are based on the new attack of education — learning by doing and not merely by memorizing. An open forum for discussion of present day spiritual difficulties has been maintained by a group of young people each Sunday afternoon for several years. Under the leadership of the assistant minister, the Rev. William H. Marmion, the work among the young people, but one of eighteen parish organizations, is steadily increasing. The young people of the church find expression as well as recreation in a conference for young people which is held annually at Gallagher Ranch, a famous dude ranch just outside of the city of San Antonio, and at Arrowhead, St. Mark's Church Camp for Girls, at Hunt, Texas.

But no parish can limit itself to its own community. It must have a broader vision, a far reaching influence. Under the Laymen's League, St. Mark's is giving her aid and support to lay activities in the diocese. Through the years St. Mark's has been conscious of the duty of

a parish to the diocese. In this land of far vistas, where towns are many miles apart, the abler and stronger parishes have to do a far more onerous job than in localities where there are many parishes. St. Mark's is conscious of this and has for years maintained a high standard of diocesan affiliation. The present rector is chairman of the field department of the diocese. During the last few months, Forward Movement meetings have been held in parishes near and far, under the leadership of the field department. At these meetings many speakers from St. Mark's took part. It is expected that under the Laymen's League, the work of the men in the diocese will be far reaching.

St. Mark's, San Antonio, has always been a strong factor in the life of the general Church. From her ranks have gone missionaries into the foreign domestic field. Today there are seven prominent rectors, in various parts of the country, and one bishop, the Rt. Rev. Frank Juhan, Bishop of Florida, who received their training in St. Mark's Church School. Today the church has two candidates preparing for the sacred ministry. Over one-third of the money contributed by the diocese for general and diocesan purposes, comes from the communicants of this parish. Truly St. Mark's has been a beacon light in the great southwest.

As one comes upon this old church in the midst of the city, like old Trinity on lower Broadway, New York, one is impressed by something intangible, something pervading, something spiritual. If for a moment the stranger pauses, this spiritual fire seems to rise from the very soil and urge the tired feet into further action for the Master. Certainly St. Mark's has proved that "the end of theory is action." Always the doors are open, and at night the lights shine forth from the parish house and educational building, calling those who will, to worship and to work. There is a place for such a church in the midst of a commercial world, and certainly the parish of St. Mark's seems to understand and realize the meaning of:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Laymanical

AS SOON as a man begins to show any interest in church work, he is immediately put on the vestry or some committee where, unless out of sheer boredom he works up a grouch and resigns, he remains indefinitely. It is hard to keep up interest in doing the same thing, over and over, for a lifetime. The church offices held by laymen should be graded, with a nice gold-plated medal for the man who has worked through them all. There should also be a required course of study for the laity, proficiency in which would be rewarded by a series of degrees. Then daughter could say, "Yes, dear father was an ardent churchman. He passed all his laymanicals before he was thirty and was a past senior warden by the time he was forty. He worked through all the chairs in the church, clear up through the cathedral, and he was a 32nd degree Episcopalian when he died."—THE CHURCHMOUSE.

STATISTICS SHOW FEWER BAPTISMS AND CONFIRMATIONS

Reviews by G. M. DAY

The Living Church Annual for 1936 (Morehouse: cloth, \$1.75; paper, \$1.40) contains information about the state of the Church which is not a little disquieting. "Never before," writes the editor, "have so many decreases been indicated in the annual statistics of the Church." Then after observing that there are fewer postulants, candidates, lay-readers, parishes and missions, the editor remarks; "But what should give us cause for serious reflection is the tremendous decrease in the number of baptisms and confirmations." In 1935 there was a decrease of 3,099 baptisms and 5,466 confirmations under the previous year.

This is really an indication of a serious situation for our Church unless this downward trend is checked. We would hazard the guess that this falling off is not peculiar to our Church but is a reflection of the religious apathy of our age which is being felt to a greater or less degree by all religious bodies. The sacramental principle of our Church is the antithesis of the secular philosophy of life, but unfortunately secularism is now riding on the crest of the wave almost everywhere in the world. This means that it is perhaps more difficult today than it has ever been before to convince the ordinary person that baptism and confirmation are any more than outward and visible signs.

The analysis by the editor of the Annual ought to stimulate those of us who are active clergymen to be at greater pains to make our baptismal and confirmation instructions both more frequent and more convincing. How can our laity learn the meaning of baptism if they never see a baptism and are seldom instructed concerning its meaning? Yet how many of our churches ever hold a public baptism in the morning services as the rubric suggests? They are more frequently held with a few intimates in an empty church on a Sunday afternoon or in the home as a prelude to a cocktail party. After all baptism is not only one of the two New Testament sacraments but also the great unifying sacrament of Christendom. Nevertheless have not we in the Episcopal Church, instead of keeping it before the minds of our people as the great gateway to the Christian life, all too frequently allowed it to become an unnoticed side door through which people can slip almost unobserved into the congregation of the faithful?

Similarly in many of our parishes the confirmation instructions are not



BISHOP PERRY
Honored by His Diocese

instructions but simply lectures to which the candidates are exposed and little attention apparently is paid as to whether or not the exposure takes. This may sound like too severe judgment to many, especially to those rectors who are at pains to make their instructions vital and effective. But six years on the edge of a campus with an exceptionally large number of students who are Episcopalians, whom I not infrequently questioned on the subject, has convinced me of the essential truth of the statement. Whatever values the Annual's statistics may have, one surely is that it ought to stimulate us all to more effective baptismal and confirmation instruction.

Let us turn now to an entirely different type of volume, *Meditations on the Cross* by Toyohiko Kagawa (Willett, Clark, \$1.50). This beautiful book will serve as a splendid preparation for an understanding of the mind and spirit of this Japanese statesman-saint who is now on a tour of the United States. The first part of the book is devoted to an interpretation of the crucifixion of Jesus and the rest to an elucidation of Kagawa's belief in the necessary centrality of sacrifice in human life. Miss Helen Topping gives a sketch of his life which will aid those who plan to hear him to understand him, and particularly his all consuming belief in the cooperative movement in the interest of which he is in this country. At the seminar on Consumers Cooperation held at Indianapolis, when asked what the connection was between the cooperative movement and his religion, Mr. Kagawa replied: "I am convinced that the cooperative movement is the practical application of Jesus' principle of love to modern industry."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A nice little story comes from the Philippines. It seems that there is a plain chair in the cathedral in Manila that is noteworthy for its width. Bishop Mosher could not account for it so did a bit of inquiring about. Among others he wrote to the Rev. Remsen Ogilby, former missionary in the Islands, now president of Trinity College, to ask if he knew anything about it. The good doctor knew all about it. It seems that when William Howard Taft went out to the Philippines to be the governor general Bishop Brent was a fellow-traveller. They became warm friends. Mr. Taft, though a Unitarian, therefore attended services for a few weeks at the cathedral. However he soon stopped, which led Bishop Brent to speak to him about the matter. "As a representative of the American government you should take part in religious services arranged for the American community, even though you are not a member of the Episcopal Church." Whereupon Mr. Taft said that he wanted to come but that there was not a chair in the cathedral that would hold him. Bishop Brent therefore provided one that would—and William Howard Taft, governor of the Philippines and later president of the United States was in it nearly every Sunday thereafter.

* * *

Bishop Perry Has an Anniversary

The 25th anniversary of the consecration of Bishop Perry was celebrated in the diocese of Rhode Island the week of January 5th, opening with a great civic service in St. John's Cathedral, attended by Church men and women from all of the diocese and many leading citizens not of our Church, who came out to honor the Bishop. The address was delivered by Bishop Perry. The big party of the observation was a banquet held on January 6th attended by about 350 people. Bishop Chauncey B. Brewster, retired bishop of Connecticut, who with Bishop Lawrence and Bishop Tuttle were consecrators a quarter of a century ago, delivered the opening address. Bishop Lawrence was also on the program but was prevented from being present by illness. His place was taken by Bishop Sherrill of Massachusetts. He had taught Sunday School as a freshman at Yale at St. Paul's New Haven, when Bishop Perry was rector there. Dean Sturges of Boston also spoke and Mr. John Nicholas Brown, as chair-

man of a committee presented Bishop and Mrs. Perry with a loving cup and a check for \$2,000.

New Jersey Plans an Election

A special meeting of the diocese of New Jersey was held in Trenton on January 8th and plans made for the election of a Bishop Coadjutor in the spring, probably before the regular diocesan convention in May. Bishop Matthews requested a coadjutor rather than a suffragan, pointing out that the election of a suffragan would simply mean that the job would soon have to be done again. A committee of fifteen clergymen and laymen was appointed to canvass the field and to present five men for nomination at the special convention, the time for which has not yet been announced.

News from the School of the Pacific

The spring semester of the Church Divinity School of the Pacific opened on January 7th with a quiet day, led by Bishop Parsons. Announcement has been made of acquisitions to the library, including 400 selected volumes from the library of the late Rev. George F. Weld and other books donated by Mr. Frank R. Neville of Alameda. Among speakers at chapel services during the first semester were the Rev. John Loeffler of Ross, Calif.; Dr. Herman F. Schwartz; the Rev. Sturgis Riddle and the Rev. Everett Bosshard, both of the faculty; Dr. John W. Buckham, and the executive secretary of the Church League for Industrial Democracy, a chapter of which has been established in the diocese, with a number of the faculty and students of the seminary among the members.

Keeping America Out of War

Eddie Cantor has his serious moments. Thus announcement is made that he will award a four-year scholarship and complete maintenance at any American college or university to the person who writes, in the opinion of a board of judges, the best letter on the subject, "How can America stay out of war?" He has set aside a fund of \$5,000 for the purpose. The judges are to be Robert Hutchins, president of Chicago University; Frederick Robinson, president of the College of the City of New York; Ray Lyman Wilbur, president of Stanford, and Henry Noble MacCracken, president of Vassar. The competition is to close on Washington's Birthday and the award will be announced by Cantor on April 5th. Manuscripts are not to be over 500 words and should be sent to Mr. Cantor, General Post-

office, Box 99, New York City. Maybe some of the members of our Young People's Fellowships will want to go after this prize. Even if you lose it will do you a lot of good to do some thinking on the subject.

Young People Meet in Scranton

The Y. P. F. of Scranton and vicinity met on January 5th for their annual winter conference. Meetings were held at St. Luke's, where the delegates were welcomed by the rector, the Rev. Robert Kreidler. The guest speaker was Captain Lawrence Hall of the Church Army.

Consecration of Vermont's Bishop

The Rev. Vedder Van Dyck is to be consecrated bishop of Vermont on February 24th in St. Paul's, Burlington. The consecrator is to be Presiding Bishop Perry, with Bishop Budlong of Connecticut and Bishop Sherrill of Massachusetts as co-consecrators. The preacher is to be the Archbishop of Ottawa, the Most Rev. John Charles Roper.

Death of an Eminent Layman

Dr. Nelson A. Pennoyer, physician, who for many years was a vestryman at St. Matthew's, Kenosha, Wisconsin, died on December 26th in his 86th year.

Bishop Capers Is Injured

Bishop Capers of West Texas and Archdeacon McKenzie were injured in an automobile accident last month in San Antonio. The Bishop, driving, was thrown from the car and suffered a severe concussion, but is now better. Mr. McKenzie escaped with minor injuries.

Fire Destroys Rhode Island Church

St. Peter's, Manton, R. I., was destroyed by fire on January 5th, with a loss of \$50,000, with \$24,000 covered by insurance. The parish house was saved, however, and the rector, the Rev. Harold R. Carter, gathered his confused flock and held services there that morning. What's more, offerings were taken that very morning in churches of the diocese to swell the rebuilding fund.

Young People Meet in Detroit

The first annual young people's service of the diocese of Michigan was held on January 12th at St. John's, Detroit, with hundreds of young people attending. The preacher was Dean Emerson of Cleveland.

The service was conducted by Bishop Page, assisted by Archdeacon Hagger, the Rev. I. C. Johnson of St. John's and the Rev. J. E. Sant, vicar of Christ Church, Detroit, and chairman of the diocesan young people's commission.

Bishop Visits His Old Parish

Bishop Rogers of Ohio was the preacher at both services at the cathedral in Detroit on January 5th. This was his parish before becoming bishop and it has been his custom to return the first Sunday of each year.

Leadership Training School in Michigan

A leadership training school has been established under the auspices of the Girls' Friendly Society of the diocese of Michigan, which is meeting on Tuesday evenings at St. John's, Detroit. Courses are being given by Bishop Page, the Rev. Francis B. Cramer, Mrs. C. H. Brodt, Mrs. Maxine Danby and Mrs. Violette Kennedy.

Archbishop Temple Visits Chicago

Archbishop and Mrs. Temple were guests of the Church Club of Chicago at a luncheon, attended by 300 Church and civic leaders, in Chicago on January 4th. The declaration that organized religion will survive such attacks as are now in progress in Germany was the high light of his address. He also indicated his belief in an ultimately united Christendom and stressed the importance of the Anglican position with regard to possible unity. Preaching at St. Luke's Pro-Cathedral, Evanston, he said that the Church should not become an advocate of any political party but at the same time asserted it to be within the province and duty of the Church to exert her influence in bringing Christianity into practice in business and government.

Preaching Mission at Charleston

The Rev. David Cary Wright of Savannah is holding a mission this week at St. Peter's, Charleston, S. C., the Rev. E. G. Coe, rector.

Georgia Pushes Religious Education

The department of religious education of the diocese of Georgia is having a school on Tuesday and Thursday evenings during January and February. "The educational program of a parish" is given by Miss Cecil Burroughs, director of religious education at St. John's, Savannah; "The Life of Our Lord" is given by the Rev. J. M. Zulch, assist-

ant at St. Paul's, Savannah. The Rev. John A. Wright is giving a course on the Sacraments and the Rev. Joseph Burton one on the Bible.

* * *

Crypt of Trenton Cathedral Opened

With impressive services the crypt of the cathedral in Trenton, N. J., was used for the first time on January 5th. It is the first part of the new cathedral to be completed and is an imposing structure. It is of ponderous construction and is one of the notable examples of concrete work in the East. Twenty carloads of cement went into it and 6,500 tons of concrete. It has a seating capacity of 700. Bishop Matthews was the celebrant at the service and also preached. The service was attended by a large number of the clergy as well as Mr. Ferdinand W. Roebing, Jr., donor of the crypt, Mr. Charles E. Stokes, warden of the cathedral parish, Mr. Frederic M. P. Pearse, chancellor of the diocese, and Mr. Samuel Mountford, builder.

* * *

Extending Work Among Japanese

The Rev. Kenneth W. Nakajo, in charge of the Epiphany, Portland, Oregon, recently opened work at Gresham, forty miles northeast of Portland, where there are a large number of Japanese families on farms. He first went into the town and took a position as the teacher of Japanese in the high school. On Christmas Eve they had their first service for the Japanese with large numbers attending, so that everything points to a permanent work. On the 29th, at the Epiphany, Portland, the first confirmation class, numbering 21 persons, was presented to Bishop Huston who came from Seattle for the service.

* * *

Altoona Archdeaconry Meets

The first meeting of the Altoona Archdeaconry under the leadership of Archdeacon William T. Sherwood was held at Trinity Church, Tyrone, Pa., in December. Papers were read by the Rev. Oscar F. R. Treder, Rev. Francis D. Daley, Canon Lewis D. Gottschall, and the Rev. Edward M. Frear. The Rev. Francis D. Daley of St. Luke's, Altoona, was elected secretary-treasurer.

* * *

Dedications in Erie

Bishop John C. Ward of Erie recently dedicated a new organ in St. Laurence's Church, Osceola Mills, Pa. The Rev. Andrew M. Van Dyke is priest in charge. Bishop Ward also dedicated recently the newly renovated church building at Shaw's

Corners, Pa., much of the work having been done by men and boys of the congregation. This is one of the stations in the Lake Erie mission field, under the oversight of the Rev. Kenneth R. Waldron of North Girard.

* * *

Conscientious Objector Goes to Morocco

Philippe Vernier recently completed his second term of imprisonment in France for his conscientious objections to military service. When the Council of the Protestant Federation met in Paris in December, Marc Boegner, the president, called upon the minister of war and the director of military justice and pleaded for the release of Vernier. It was later announced that Vernier had left for Morocco where, at his own request, he will be placed at the disposal of the chaplain of the troops for exclusively spiritual work.

* * *

Lexington Debt Almost Wiped Out

Indebtedness of the diocese of Lexington has been reduced from \$75,200 in 1929 to \$4,040.12 in 1935, in spite of the depression. It is hoped that funds to clear all debt will be raised in 1936.

* * *

Kagawa to Speak in New York

Toyohiko Kagawa, noted Japanese Christian socialist and labor leader, will speak in New York on January 27th at a dinner sponsored by a committee including Bishop William T. Manning, Bishop Charles K. Gilbert, George W. Wickersham, Samuel Thorne, Mrs. J. Ralph Jacoby and Mrs. Henry Hill Pierce. This will be one of numerous engagements Kagawa will fill during his four days in New York. On the 26th he will speak at a community meeting in St. Bartholomew's Church. Kagawa, who is today one of the most powerful influences among the masses of Japan, visited the United States in 1914, 1924-5 and 1931. Although he still suffers from trachoma, an eye trouble, it was much worse on his previous visits than it is now. It is in no way infectious. He began his work as a social worker in the slums of Kobe, and it is here that he contracted the eye trouble. He continued to work in Kobe for fourteen years, developing a church settlement there. Kagawa was one of the founders of the organized labor movement in Japan, and established the first consumers' cooperative among laborers in 1918. Under his leadership, 40% of the people in Japan belong to cooperatives. He derives income for the support of his wife and three children from the books he has written on his slum ex-

periences, Japanese imperialism, and other subjects. One of his best known books is "Shooting at the Sun," written in prison following a Kobe shipyard strike in which he took part. When he first came to America in 1914 it was to study at Princeton Theological Seminary, where he received his bachelor of divinity degree.

* * *

Synod of Second Province to Meet

With many Church leaders on its program, the synod of the province of New York and New Jersey will meet at Calvary Church, Summit, New Jersey, January 21st and 22nd. This is the twentieth synod of the province. The opening service of the synod at eight o'clock in the evening of January 21st will deal with the Forward Movement, with Bishop Cameron J. Davis of Western New York and Coleman Jennings as speakers. On the following morning there will be devotions and separate joint sessions of the house of bishops and house of deputies, fol-

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lowed, after lunch, by a conference on the National Council at 2:30. At this conference Bishop Philip Cook, John W. Wood, the Rev. Edmund L. Souder and the Rev. B. H. Reinheimer will speak. At 7:30 in the evening a dinner will be held at which Presiding Bishop Perry and the Rev. Walter Van Kirk will speak. The meeting of the synod will be preceded on the 21st by the fourteenth provincial conference of Christian social service, presided over by Bishop Charles K. Gilbert. The conference, whose theme is The Church and Social Need, will open with a luncheon at which the Rev. Howard Chandler Robbins, professor at the General Theological Seminary, New York, will speak. This will be followed by addresses by the Rev. C. Rankin Barnes, executive secretary of the national department of Christian social service, Edward L. Parker, executive secretary of the Newark Bureau of Social Service, and the Rev. Robert W. Searle, executive secretary of the Greater New York Federation of Churches. The Woman's Auxiliary will also hold its provincial meeting on the two days, in conjunction with the synod.

Trinity College Plans Expansion

The Rev. Remsen B. Ogilby, president of Trinity College, Hartford, Connecticut, in his annual report, proposes a ten year program of expansion for the college, involving \$3,000,000. The plan calls for an increase of \$1,800,000 in endowment, of which \$1,000,000 would go to the general endowment, \$600,000 to the endowment for new buildings, and \$200,000 to the library endowment. For a science building devoted to biology and psychology, \$300,000 would be provided. This development of the science facilities would supplement the new \$500,000 chemistry laboratory, which will be completed in June. Other features of the plan are a fine arts building at \$100,000; two dormitories at \$100,000 each; an extension to the library at \$150,000; a gymnasium at \$200,000 and improvement of the grounds at \$100,000. In his report President Ogilby extols the growing usefulness of smaller colleges. He points to the extensive undergraduate facilities at Trinity, and the excellent standing of Trinity men in graduate and professional schools. He notes the

unique position of Trinity in New England, in that it is a small college in an urban situation. It thus has the distinct advantage of libraries, lectures and good music, as well as sufficient social opportunities for the students without the necessity for constant week-end trips.

Bishop Brown Re-elected to State Church Office

Bishop Wyatt Brown of Harrisburg has been re-elected first vice president of the Pennsylvania Council of Churches.

Lexington Convention Coming

The forty-first annual convention of the Diocese of Lexington will meet in Trinity Church, Covington, Ky., January 28th, 29th and 30th. The preacher at the opening service, the evening of the 28th, will be the Rt. Rev. R. J. Renison, rector of St. Paul's Church, Toronto, Canada.

Clergy Ask Better Housing

An urgent appeal for a program to "rehouse millions of under-privileged citizens" of the city of New York was made recently in a manifesto signed by prominent clergymen of various denominations. Drawing attention to the crime, disease and infant mortality found in the slums, the manifesto says that the proffered "right to life, liberty and the pursuit of happiness" is a travesty as long as slum conditions remain. The clergymen call upon the government-

tal authorities to set forth at once an expeditious program for the re-housing of these millions of people now forced to live in blighted areas. The manifesto is signed among others by Bishops Manning, Stires, and Gil-

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bert, Bishop Francis J. McConnell of the Methodists, the Rev. John Haynes Holmes, Rabbi Sidney E. Goldstein, the Rev. Allan Knight Chalmers, and the Rev. John J. McClafferty, of Roman Catholic Charities. It was prepared by officers of the Greater New York Federation of Churches, the New York Board of Jewish Ministers, and the Roman Catholic Charities of New York.

* * *

Clergymen Injured in Auto Mishap

Returning from a meeting of the executive council of the diocese of Harrisburg recently, the car in which the Ven. William T. Sherwood, Archdeacon of Altoona, and rector of the churches at Tyrone and Huntingdon, Pa., and the Rev. Francis D. Daley, rector of St. Luke's, Altoona, were riding, was involved in a collision between two other automobiles. Both clergymen were cut and injured, but not seriously. All the occupants of the three automobiles escaped serious injury.

* * *

Rector Honored for 20 Years Service

The Rev. and Mrs. Luke M. White were given a reception on January 1st by St. Luke's Church, Montclair, N. J., to mark the twentieth anniversary of Mr. White's rectorship. The parishioners took this opportunity to express their gratitude for Mr. White's ministry. On January 7th thirty members of the parish who have served as vestrymen during the past twenty years tendered Mr. White a dinner at the Montclair Golf Club.

* * *

W. A. Eddy New Hobart President

William Alfred Eddy, professor of English at Dartmouth College, has been appointed president of Hobart College. Dr. Eddy succeeds the Rev. Murray Bartlett, who will retire next May after seventeen years. Dr. Eddy, like President Bartlett, will also be president of William Smith College for Women, which is co-ordinate with Hobart. The new president is 39 years old. He was born in

Syria, the son of American missionaries of the Presbyterian Church. He came to America in 1908, and graduated from Princeton in 1917. He served as a captain of marines in the World War, and was decorated. He is married and has four children. Both Dr. and Mrs. Eddy are members of the Episcopal Church, though both were formerly Presbyterians.

* * *

Los Angeles Parish Has Anniversary

The Epiphany, Los Angeles, celebrated its 50th anniversary on January 5th and 6th. Bishop Stevens preached on Sunday and confirmed a class, and the following day the sermon was preached by Canon E. J. H. Van Deerlin who is in his 90th year and has been a priest since 1869. The Rev. William Craig is the rector.

* * *

California Opens New Diocesan House

The beautiful new diocesan house, located in the close of Grace Cathedral, San Francisco, was opened the other day, with Bishop Parsons, Archdeacon Hodgkin, Executive Secretary Britton Weigle, Diocesan



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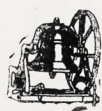
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Treasurer Lee and the rest of the diocesan family duly installed. The house is one of the gifts of the late Mrs. Lydia Paige Monteagle, whose legacy for this edifice was made in memory of her father and mother.

* * *

Mid-winter Reunion at General Seminary

More than 100 alumni of the General Seminary returned to the institution on January 14th for the mid-winter reunion. In the afternoon there were lectures by the Rev. Frank Gavin and the Rev. Charles N. Shepard of the faculty and in the evening a dinner over which the Rev. Rankin Barnes presided as the president of the alumni. The speakers were Dean Fosbroke, the Rev. Theodore O. Wedel, secretary of college work of the National Council and Professor Wilbur M. Urban of Yale.

* * *

Retreats in Diocese of Lexington

The Rev. W. M. V. Hoffman of the Cowley Fathers conducted retreats at Margaret Hall, Versailles, Kentucky, this month; first for the clergy, followed by one for the laity and closing with a one day retreat for children.

* * *

Dinner for the Archbishop

About 700 persons, including clergy of the diocese of Southern Ohio and members of the Cincinnati English-Speaking Union, attended the dinner honoring the Archbishop of York and Mrs. Temple which was held in Cincinnati on January 2nd. Strong friendship between the people of Great Britain and the United States will provide a potent force against threats to modern civilization, declared the Archbishop.

* * *

Bishop Parsons Visits Oakland Parish

Bishop Parsons visited Trinity, Oakland, California, Christmas week to confirm a class presented by the rector, the Rev. Lloyd B. Thomas. In his sermon Bishop Parsons declared that just as our Lord spoke of the

results of His ministry as a proof of His authority, so must the Church be able to point to the services it renders as a witness to its Christ-likeness.

* * *

Pre-Lent Conference in South Dakota

The Rev. Arthur M. Sherman, of the Forward Movement staff, will speak at a pre-Lenten conference of

the clergy of the district of South Dakota, to be held on February 4th, at the cathedral in Sioux Falls. His subject will be "The Priest and His Spiritual Preparation."

* * *

Altar and Reredos for Connecticut Parish

December 23, 1935 saw the completion of an altar and reredos in the Church of the Good Shepherd,

Services of Leading Churches

The Cathedral of St. John the Divine Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves. Rev. Granville M. Williams, S.S.J.E. Sunday Masses, 7, 8, 9, 10, 11. Vespers and Benediction, 8 p. m. Week-day Masses, 7, 8 and 9:30.

Grace Church, New York Rev. W. Russell Bowie, D.D.

Broadway at 10th St. Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays. Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D. Fifth Ave. and Ninetieth St. Sundays: Holy Communion 8 a. m. Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m. Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street Rev. John Gass, D.D., Rector Sundays: 8, 10, 11 A.M., 4 P.M. Daily: 12:20 to 12:40.

St. Bartholomew's Church

Park Avenue and 51st Street Rev. G. P. T. Sargent, D.D., Rector 8 A.M., Holy Communion. 11 A.M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street The Rev. H. W. B. Donegan, Rector 8 A.M.—Holy Communion. 9:30 A.M.—Children's Service and Church School. 11 A.M.—Morning Prayer and Sermon. 8 P.M.—Choral Evensong and Sermon. Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street New York Rev. Roeliff H. Brooks, S.T.D., Rector Sunday Services: 8 A. M., 11 A. M., and 4 P. M. Daily Services: 8:30 A. M., Holy Communion. Noonday Service. 12:05 to 12:35. Thursday: 11 A. M., Holy Communion.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evensong and Address. Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave. Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean Sundays: 7:30, 9:30, 11:00 A. M., 7:45 P. M. Weekdays: 10 A. M. and as announced.

Trinity Church, New York Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30. Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A. M. and 5 P. M. Weekdays: 8, 12:05. Thursdays (Quiet Hour at 11) and Holy Days: 10:30 A. M.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets The Very Rev. S. R. Colladay, D.D. Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m. Daily: 7:00, 12:10, 5:00. Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector 7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md. Rev. Don Frank Fenn, D.D. Rev. H. P. Knudsen, B.D. Rev. R. C. Kell, M.A., B.D. Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M. Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M. Morning Prayer: 9:00 A.M. Daily. Evening Prayer: 5:15 P.M. Daily.

St. Bartholomew's, Chicago

6720 Stewart Ave. Rev. Howard R. Brinker, S.T.B., Rector Sundays: 7:30, 9:30, 11:00 A. M. 7:30 P. M. Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10: A. M.

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Shelton, Connecticut, the gift of Miss Antoinette L. Barlow. This work was designed and executed by the J. & R. Lamb Studios, New York City and Tenafly, N. J. and consisted of a reredos of three panels with carved gothic detail and pinnacles extending behind the altar and down at the sides, and a dignified altar also with gothic carving, the whole thing specially designed to fit the chancel of the church.

* * *

Death Takes Ohio Clergyman

The Rev. William H. Hampton, 85 years of age, retired, rector of Christ Church, Ironton, Ohio, died on December 19th after a lingering illness.

* * *

Open Air Meetings in England

Englishmen, for all their dignity, are not afraid to take their Christian message out in the open. Thus at the recent meeting of the Christian Evidence Society, presided over by the Bishop of London, it was reported that 1,379 open-air meetings were held in London alone by the society last year. The society, which exists to provide evidence on behalf of the fundamental beliefs of Christianity, has been doing its work by evidential lectures in parks and other open spaces, by apologetic addresses in churches, by letters to the press and by meeting the attacks of atheist societies.

* * *

The Stove Pipe Philosophy Club

The rector of St. Philip's, Laurel, Delaware, the Rev. R. Y. Barber, is a member of The Stove Pipe Philosophy Club, so named by a mid-western bishop, that meets regularly in the back room of a harness shop that has not been disturbed for thirty years. It has no requirements for membership as to politics and religion, but the rector does get a chance from time to time to have his innings on the teachings of the Church on matters social as well as religious. Recently he had a chance to see what he could do about Christmas and proposed that the members construct and display a creche. A lumberman gave the material, an ex-service man made the creche, the high school shop for manual training made the figures, a sign painter decorated them, another lumberman fixed up the window and wired it and a sweet

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potato grower put up the necessary cash. It was exhibited during the Christmas season and received many favorable comments. The rector was then invited to address the 600 high school students on the significance of Christmas. He took the opportunity to interest them in creche building so that another year he hopes there will be more creches in the shop windows of Laurel instead of so many fellows running around in whiskers.

* * *

Bishop Abbott to Aid in Pennsylvania

Bishop Abbott of Lexington is to be in Pennsylvania during the month of February assisting Bishop Taitt with confirmations.

* * *

Bishop Burton Has an Anniversary

Bishop Lewis W. Burton, retired bishop of Lexington, Kentucky, is to celebrate the 40th anniversary of his consecration on January 27th. There is to be a reception at the home of Bishop and Mrs. Abbott and in the evening a special service at Christ Church.

* * *

Some Interesting "Firsts"

Reported in *St. Andrew's Weekly News*, of Kansas City, Missouri:

The first Prayer Book service in what is now the United States was held near San Francisco by the chaplain of Sir Francis Drake's ship, Pelican, in 1579. A granite cross now marks the spot. The first white child to be baptized in the English colonies on the Atlantic coast was probably Virginia Dare, born in Sir Walter Raleigh's ill-fated Virginia colony about 1585. The first permanent resident clergyman of the Anglican Church in the American colonies was probably the Rev. Robert Hunt, who was one of the settlers at Jamestown, Virginia, in 1607. The first parish (Trinity) in New York organized in 1695. The first parish (Christ Church) in Philadelphia was organized in 1700.

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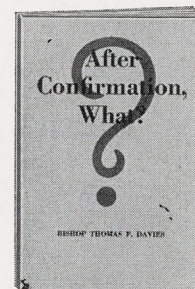
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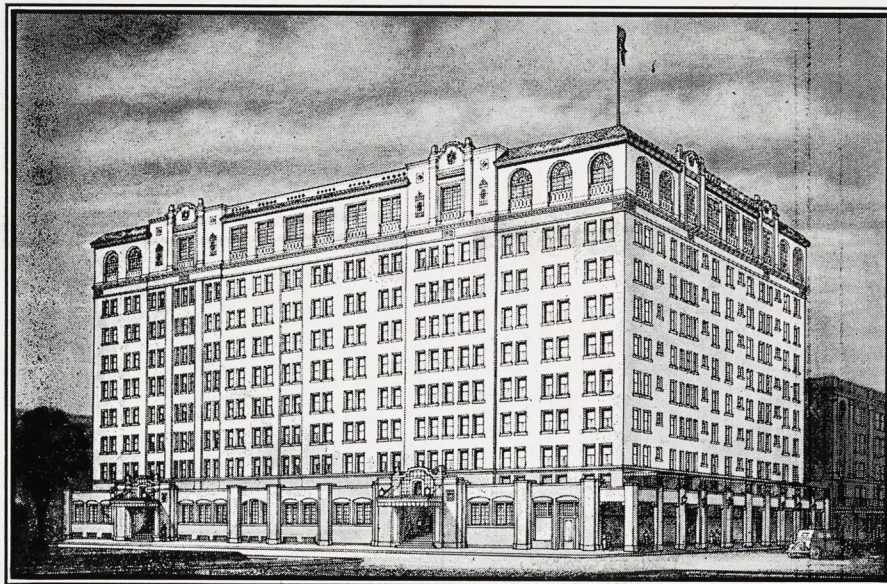
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